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THE LUTHERAN Witness

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Holy Night at Bethany Church, Trenton, N. J.

PACIFIC LUTHERAN
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Bethany Church of Trenton, N. J. (the Rev. O. T. McRee, pastor), as illuminated Christmas, 1947, presented a picture of exquisite loveliness, preserved in the reproduction of our front page.

Carol Ann Zeisser, eleven-year-old daughter of Pastor and Mrs. Charles G. Zeisser of Martini Lutheran Church, Detroit, Mich., recently received a $500 Savings Bond as second prize in a national contest to find "the perfect little lady." The reward was granted on the basis of personal cleanliness, neatness, good behavior, and co-operation with her brother and sisters. Carol Ann attends the seventh grade at Bethel Lutheran Christian Day School.

Redeemer Lutheran Church, Manitowoc, Wis., the Rev. Valentine Mack, pastor, late in November began broadcasting a daily morning devotion over Station WOMT, Monday through Friday, at 7:35 A. M. The cost, $60 per month, is borne by the Ladies' Aid and the Men's Club societies. Redeemer is the only Missouri Synod church among the seven local Lutheran churches. Organized eight years ago, the congregation today numbers about 200 communicant members.

The English District at its last convention, June 15—18, adopted the following resolution: "Inasmuch as Professors Theodore Graebner and Martin Sommer have served devotedly and faithfully as editors of THE LUTHERAN WITNESS for many years and now share their work with a larger editorial committee of like characteristics; . . . be it therefore *Resolved,* That we extend to the editorial staff of THE LUTHERAN WITNESS a vote of confidence and of appreciation for their faithful service to the Church."

Last spring the brotherhood of Lakota Lutheran Church, Lakota, N. Dak., planted 216 acres in flax, with a view to using the profits for the benefit of their church. Forty men took part in the planting bee with their tractors and other farm machinery. This fall the crop was sold for $8,603. Harvesting costs amounted to $916, $2,150 went to the owner of the land, $3,000 was used to pay off the mortgage on the congregation's parsonage, and the remaining $2,537 was set aside for the congregation's Building Fund.

Can State law force Mohammedan children to attend school on Friday, which is a Moslem holiday? This is a question which will have to be decided by a Federal judge in considering the request of Pittsburgh, Pa., parents who are asking an injunction against the city's school board, which is forcing the Mohammedan couple's four children to attend school on Friday in violation of the First and Fourteenth Amendments of the United States Constitution. The *Religious News Service,* which carried this item, reports that school board attorneys told the court that the father himself works on Fridays.

Deaconess Students in Attendance at Valparaiso University

have established a new high in enrollment this fall. In the group appear students from Oregon and California in the West; from Texas in the South; from Iowa, Indiana, Michigan, Minnesota, and Wisconsin in the North; from Maryland, New York, Connecticut, and Pennsylvania in the East; and one from Ontario, Canada. The Greek letters Pi Delta Chi which appear over the entrance of the Deaconess Chapter House are an abbreviation of the noble motto: "Faith and Service in Christ." The advancement of the Deaconess Program, both academically and in point of service, is one of the bright lights at the beginning of Synod's Second Century

Dr. Walter A. Maier, Lutheran H speaker, on Dec. 7 appeared on the gram "The Town Meeting of the broadcast by the American Broadcas Company. The topic for discussion "Is a United Protestant Church Pos Now?" Others on the program with were Governor Luther Youngdahl Minnesota, Dr. E. Stanley Jones, miss ary to India, and Dr. Truman Doug Protestant Union leader.

Mr. and Mrs. Martin Hellberg, m bers of St. Paul's Lutheran Church, Ro Lake, Ill., aged 82 and 80 respecti celebrated their 61st wedding anniver on Nov. 26. Their pastor, the Rev. Her

Mr. and Mrs. Martin Hellberg

C. Noll, reports that, in spite of their vanced age, Mr. and Mrs. Hellberg driv church quite regularly, a distance of al three miles. Before his retirement a qu ter of a century ago, Mr. Hellberg ser on the Chicago police force for 35 ye

Lutheran laymen from August Synod, Missouri Synod, U. L. C. A., A. L. C. churches in the Rio Grande V ley some weeks ago met for a Reform tion banquet at Harlingen, Tex., atten by 234. The Rev. C. A. Gaertner, pa of Trinity Lutheran Church, Brownsv Tex., delivered the address.

Addressing a diocesan assembly session Oct. 28 at Sevilla, Spain, the toriously militant Roman Catholic C dinal Pedro Segura y Saenz, according an Associated Press dispatch, gave v to his misgivings at the inroads Pr estantism is making in the Spanish pa stronghold. He referred to the fact t in recent months forty Protestant churc had been started in the country added: "If this grave evil is not stopp there will be an eruption of the enem of God and Spain very difficult to contai By way of comment we may voice suspicion that the "kindly" heart of "good" cardinal is undoubtedly dee grieved that it is impossible for him summon the aid of the Spanish Inquisit to make short shrift of the Protest menace. G. V. S.

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THE LUTHERAN Witness

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Editorial Committee: THEODORE GRAEBNER; MARTIN S. SOMMER; W. G. POLACK; G. V. SCHICK; R. R. CAEMMERER; L. W. SPITZ

Editorial

ake a Joyful Noise unto the Lord!

The Gospel for the First Sunday after Epiphany presents e story of one of our Lord's manifestations: the twelve-ar-old Jesus in the Temple. It is the only glimpse we have the Savior's boyhood. The incident is so remarkable that e never tire meditating upon it. He showed forth His vine glory even as a boy.

As parallels of this manifestation of our Lord's deity, e Introit in two sentences refers us to two theophanies, nich were vouchsafed to two very fortunate human beings. ne to the young Prophet Isaiah when he saw the Lord od Omnipotent in a vision (Isaiah 6), and the other to the ed seer John, who heard as it were the voice of a great ultitude, saying, "Alleluia: for the Lord God Omnipotent igneth" (Revelation 19).

In view of the glory and majesty of the Christ as demon-rated in His epiphanies, the Church properly joins in His aise, in the Psalm of the Introit: "Make a joyful noise, all lands: serve the Lord with gladness." W. G. P.

he Joy of Giving

The holiday season is a time of giving and receiving esents. Christians know that is done because at this time e hear again of that most precious gift of God, given to very one of us, the gift of His dear Son. And when we ink of that Gift, we should at once remember also the gument of St. Paul which he based upon that Gift: "He at spared not His own Son, but delivered Him up for us l, how shall He not with Him also freely give us all ings?" (Rom. 8:32.) However, the old Adam in us is ot a cheerful giver. If we are not upon our guard, he ill rob us of the joy of giving. Don't permit him to do at. Let us thank God for the opportunities we have giving joy to others. Remember, it is because God ishes to add to our blessings that He gives us opportunity bless others. True, it is a joy to receive welcome gifts om God and from our loved ones, but it still remains ue "it is more blessed to give than to receive," and it is ecause of this, that God does not only bestow upon us e joy of receiving, but adds to it also the greater joy giving.

If we catch ourselves at giving way to some gloom ecause of the giving which is part of our Christmas cele-ration, let us practice the crucifixion of the flesh and all e more give way to the generous impulse which the Spirit God instills in our hearts at this time and give and ve as God has prospered us, especially also because we now that we are losing nothing by this giving, for God as promised us and will fulfill His promise: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again," Luke 6:38.

S.

A Christmas Editorial by Martin Luther

"Behold Christ lying in the lap of his young mother, still a virgin. What can be sweeter than the Babe, what more lovely than the mother! What fairer than her youth! What more gracious than her virginity! Look at the Child, knowing nothing. Yet all that is belongs to Him, that your conscience should not fear but take comfort in Him. Doubt nothing. Watch Him springing in the lap of the maiden. Laugh with Him. Look upon this Lord of Peace, and your spirit will be at peace. See how God invites you in many ways. He places before you a Babe with whom you may take refuge. You cannot fear Him, for nothing is more appealing to man than a babe. Are you affrighted? Then come to Him, lying in the lap of the fairest and sweetest maid. You will see how great is the divine goodness, which seeks above all else that you should not despair. Trust Him! Trust Him! Here is the Child in whom is salvation. To me there is no greater consolation given to mankind than this, that Christ became man, a child, a babe, playing in the lap and at the breasts of his most gracious mother. Who is there whom this sight would not comfort? Now is overcome the power of sin, death, hell, conscience, and guilt, if you come to this gurgling Babe and believe that He is come, not to judge you, but to save."

Quoted from *The Martin Luther Christmas Book* by Roland H. Bainton. W. G. P.

"Thanks Be to God for His Unspeakable Gift"

When the Apostle Paul gave thanks to God for His unspeakable gift, he was thanking God for a gift that is inexpressible, indescribable, to which full justice cannot be done in words that we can utter. Paul is thanking God for the issues of His grace which redound unto us in the gift of His Son as the Savior of the world. That is God's greatest gift to man. When Jesus was born at Bethlehem, God gave Himself, for God was in Christ, reconciling the world unto Himself. Greater love God could not have shown to sinful mankind. It is a love indescribable. Without Christ there is sin, death, hell; with Christ there is forgiveness of sin, life, heaven. We observe Christmas and the other great festivals commemorating Christ's humiliation and exaltation. We read of this in the Gospel. We hear it preached from our pulpits. We Sunday after Sunday repeat the Creed, in which we confess our faith in Christ our Savior. But the longer we live, do we the more or the less

seek to penetrate into the great truths of our salvation? The mysteries of it all we cannot understand, for that is far beyond the depths of our human comprehension. We are not asked to understand; we are asked to believe. But we can better learn to know what its meaning is for us both for time and for eternity. As time goes on and as we grow older, it all should have not less but rather more meaning for us. We may well set up our Christmas tree with all its ornaments and tinsels, then take it down and forget about it for another year; we may well give Christmas gifts, rejoicing that we can make others happy, but then for another year forget our Christmas shopping; we may well have our Christmas dinner with its special dainties, but then forget about it until the next Christmas season. But the Christmas joy over the birth of our Savior and the Christmas spirit, which results therefrom and should manifest itself in our daily life, should never pass away, for what would we be and what would become of us without the Savior born at Bethlehem? The "today" in the angel's Christmas message refers only to the time of the Savior's birth, but the "good tidings of great joy which shall be to all people" were not for that day only nor for the people of that time only, but for all the people until the end of days, even unto eternity.

Let us not forget to give thanks to God for His unspeakable gift and to manifest our thankfulness by embracing our Savior in true faith and by consecrating our life unto Him, which also implies that, like unto the shepherds, we make known abroad the saying which was told us concerning this Child, in order that others may share the blessings of salvation in Christ and glorify and praise God for His unspeakable gift. J. H. C. F.

Psychiatry

Of late years the press has repeatedly called our attention to this branch of knowledge and art. But we are also warned against the many quacks who endeavor to practice without proper preparation and ability. Here also we must be on our guard against rushing from one extreme to another. There are those who have placed entirely too much confidence in medicine, remedies, physicians, and surgeons. After some painful and disappointing experiences they may hear of the tremendous influence of the mind upon the body. Someone may call their attention to the successes of psychiatry or even to that deceitful error: so-called Christian Science. No one will deny the high value of psychiatry and of psychoanalysis. But in order to avoid deception and even fatal mistakes, we should keep in mind that Jesus is, after all, the true Physician of our souls. He has sent His Holy Spirit to teach us the saving truths, to guide us into all truth. Moreover, the exalted Christ has given us those precious gifts, preachers and teachers of His Word. They are to minister to our souls. When we hear them speak the words of Holy Writ, we are to remember that Jesus said to them: "He that heareth you heareth Me." Of these words of a faithful pastor the Bible assures us that it is able to build us up and to give us an inheritance among all them that are sanctified, Acts 20:32. Of this Word we sing:

> Thy Word doth deeply move the heart,
> Thy Word doth perfect health impart,
> Thy Word my soul with joy doth bless,
> Thy Word brings peace and happiness.

We should thank God for this gift of faithful pastors who speak to us those words, the entrance of which gives light and gives understanding to the simple; wherefore it is for everyone of us to experience again and again the truth o those words: "Blessed are they that hear the Word of Go and keep it," Luke 11:28. Even so we may plead for hi blessings upon the art of the psychiatrist. S.

The Sunday School Teacher

Those in our congregations who are engaged in Sun day school work, themselves receive even now precious blessings from their participation in this service. The instruction which their pastor imparts enlightens, comforts and directs them on their own pilgrimage to heaven. Moreover, their own efforts to convey to others what they themselves have learned impresses upon their own mind more vividly the words of life and salvation. If they pray for the Holy Spirit's help, they will note and perceive the sanctifying influence of the divine Word.

But in addition to all this they sow the good seed into the hearts of children, seed which produces fruit in the years to come. Many of these children themselves become teachers. Some of the boys are moved to study for the holy ministry. Others become active and happy workers in congregations. No one can calculate all the precious fruit which is produced by the faithful, devoted, and able teacher.

If these teachers then remember also the gracious rewards which the Lord has promised to those who labor as teachers in his Church, should they not rejoice and thank God for the opportunity which they have of serving their Savior and His people in this blessed work!

But more than that! Should not more of our members devote some of their time and efforts to this important branch of service in the Church? We have never heard of anyone regretting the time and labor spent in our Sunday schools.

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." S.

Our Brother's Keeper?

Standing in line at the income-tax office, we could not help overhearing the clerk's questions to the man ahead of us as he checked his return. "What did you give for church last year?" Answer: "Nothing." "Charities?" "Nothing." We had a very peculiar feeling about this man, who, no doubt, as most of our people, has behind him a Christian background. And yet he had no heart for the Church and none for his fellow men. The old quatrain came to mind:

> He thinks of himself,
> He lives for himself,
> For himself and none beside:
> Just as if Jesus had never lived,
> As if He had never died.

A typical modern heathen, no different from the Hindu pagan who lives by the slogan:

> Preserve your wife, preserve your pelf.
> But give them both to save yourself;
> There's other wealth, another wife,
> But where is there another life?

It seemed to us that an experience of this kind underscored in a striking manner the greatest need of our times, namely, the spreading of the Gospel among our own American people; constituting a challenge that dare not be ignored, presenting a task in which all of us have a part and a personal responsibility. Perhaps there are people like this man working in the same office with us, at the same workbench or living next door or across the street. Should we not do something about it? Are we not our brother's keeper?

W. G. P.

The Lord Hath Helped Me Hitherto!"

By MARTIN S. SOMMER

What a beautiful confession: "The ord hath helped me hitherto!" There no self-righteous note in it. The ble woman who wrote this hymn cognized the fact that she needed lp. She was conscious of this truth at from the cradle to the grave man in need of help. Need I call atten- n to the helpless condition of the be, the child, the youth? And as r the grown man who seems so self- liant and powerful, he especially eds help, for his Creator tells us: t is not good that man should be one; I will make him an help meet r him."

All of us older ones who are ready to ll the truth about our past will con- ss that we owe much to our parents, achers, pastors, friends, government. bove all, we must join the Psalmist bearing witness: "Except the Lord ild the house, they labor in vain at build it; except the Lord keep the ty, the watchman waketh but in vain," s. 127:1. How true also are those ords of David: "If it had not been e Lord, who was on our side, when en rose up against us, then they had vallowed us up quick, when their rath was kindled against us; blessed e the Lord, who hath not given us as a rey to their teeth," Ps. 124:2, 3, 6.

Right now, as we bid farewell to nother year and prepare to enter the ew year, let us beware of any self- ghteous thought, for "God resisteth e proud" and "everyone that is proud heart is an abomination to the Lord," rov. 16:5.

But not only to avoid sin and God's st punishment should we give all ory to God, nor should we do this ly because of the truth, but we ould do it because by doing this eerfully we provide rich comfort and rength for our own weak and fearful art. It was in this way that David ceived power and courage to face the ture — he recalled God's help in the st. David did not only think of the onderful help which God granted him the past, but he spoke of all the equent deliverances by which God d saved him. He wrote of all these detail. Read the 105th Psalm and te how the sweet Psalmist of Israel raises God for His help, guidance, rovision, and protection in the past. et each of us do likewise! As each us looks back not only upon this year just passed, but upon every year of our past life, let us join that godly Prophet who sang: "The Lord is my Strength and Song, and He is become my Salvation; He is my God, and I will prepare Him an habitation; my father's God, and I will exalt Him," Ex. 15:2. Let us praise God in those beautiful words of the noble lady:

The Lord hath helped me hitherto
By His surpassing favor;
His mercies every morn were new,
His kindness did not waver.
God hitherto hath been my Guide,
Hath pleasures hitherto supplied,
And hitherto hath helped me.

Yes, let us repeat and repeat again also these precious words:

I praise and thank Thee, Lord, my God,
For Thine abundant blessing
Which heretofore Thou hast bestowed
And I am still possessing.
Inscribe this on my memory:
The Lord hath done great things for me
And graciously hath helped me.

But now how about the future? Conditions in the world, also in our own country, are certainly very disturbed and alarming. General Eisenhower in his published reminiscences of World War II calls attention to the disquieting phenomena of the present. He deplores "the fears, doubts, and confusion" which seem to have taken possession of men. There is so much distrust and lack of confidence between men and nations. How can it be otherwise, seeing that men are what they are? But we Christians may and should look higher than this world, we should raise our eyes above the turmoil about us, we should lift up our eyes unto the hills from whence cometh our help. Our help cometh from the Lord, who made heaven and earth. Has He given us promises only? No, "the Lord hath helped me hitherto." Is anything too hard for the Lord? Has God lost control? Has he grown weak? What folly even to think of such things! Let us rather join Paul in his triumphant confession: "If God be for us, who can be against us?" Let us enter the new year with this prayer:

Help me henceforth, O God of grace,
Help me on each occasion,
Help me in each and every place,
Help me through Jesus' Passion;
Help me in life and death, O God,
Help me through Jesus' dying blood;
Help me as Thou hast helped me! Amen.

Remember, we finish this prayer by saying "Amen," and we know that means, "Yea, yea, it shall be so." While we are fully conscious that in this coming year also we will need the help of the Lord, we are also confident that He will not withhold His help.

"I Will Put Breath in You, and Ye Shall Live." Ezek. 37:6

A Chapter in Lutheran History by THEODORE GRAEBNER

More than a generation ago the active exchange of opinions between the Lutheran leaders of America and of Germany, aside from the occasional reviewing of books, came to an end. At this time a form of rationalism called "liberalism" was in control of the great universities which supplied Germany with Lutheran preachers, editors, scholars. A generation of church members had grown up under "liberal" preaching, and even in the nineties, but especially in the early 1900's, very few immigrants from Germany to the United States joined the Church.[1] After World War I a committee of prominent Lutherans visited the United States, but the visit was not returned and left no impression. After World War II the Emergency Planning Council of the Missouri Synod and commissioners of other Lutheran bodies visited Germany and investigated the needs for relief. In addition, the Missouri Synod at various times had commissioners — Dr. J. W. Behnken, Dr. Martin Graebner, Dr. F. E. Mayer, and Dr. L. Meyer — investigating the possibility for the rendering of spiritual aid to the Lutherans of Germany. Out of these visits came the plan for the meeting of Missouri Synod theologians with German theologians at Bad Boll in July, 1948. As seen against the background of these meetings,[2] what is the present condition of Lutheranism on the Continent?

I. A Functioning Church

This is the way a writer in the *Christian Century* describes the state of the churches after the end of hostilities in 1945:

The churches lay prostrate in a wasteland of ruins, hunger, and despair, haunted by millions of the uprooted. The first numbed silence gradually gave way to a gathering chorus of cries for succor. Hospitals, schools, church

1 We know of a colony of several hundred Lutheran immigrants who settled in northern Michigan, all Lutheran, and not one joined the Church except an orphan boy of 17.

2 There were three sessions of nine days each, with an average of more than 100 German professors, editors, writers, officials, and pastors in attendance. The Iron Curtain kept out about 100 men invited from the Russian Zone.

buildings, parsonages, seminaries, and libraries — all the paraphernalia of the churches' institutional life — had disappeared, literally by the thousand, in rubble and flame. Hundreds of clergy had been killed, and those who remained were for the most part underfed, overworked, penniless, ill, and immobilized. The church press was almost extinct. In many cases church government had ceased to function. Spiritually and materially the imposing structure of institutional Christianity in Europe had been gutted and shattered. Yet it was exactly and solely in these pathetic wrecks that the light of the Gospel still burned, often more clearly than ever. It was to these churches that millions of bereaved, homeless, shamed, and broken human beings had to look for counsel and hope — and literally for food, clothing, and a roof.

Knowing how accurately this describes the state of Lutheranism after the war, and still believing (mistakenly) that Modernism and Biblical criticism had robbed the Church of its power of testimony, your commissioners were in for a surprise. For one thing, three years after the military collapse, the Lutheran Church *is a functioning Church.* Its organization is intact. It is again training ministers and is supplying books and periodicals for its people. We were prepared to meet men of profound scholarship in such of our co-lecturers as Professors Elert, Thielicke, Koeberle, Merz, Schumann, Assmussen, Gerstenmaier, Schlink, Schwinn, Geppert, Hopf, P. Brunner, von Campenhausen, men of international fame as scholars and thinkers; but we were not prepared for the able manner in which the pastors present dealt with questions of doctrine and church history and with the contents of our confessional books. These men had lived through fifteen years of affliction and disaster under a government brazenly announcing its purpose to destroy the Church, followed by bombing-out of most of the churches, the destruction of their libraries, and they came undernourished and poorly clothed — yet what an accounting they gave of themselves in theological discussion! The Lutheran Church is still a functioning Church.

In his annual report for Evangelical Relief, Dr. Eugene Gerstenmaier says this:

> Even though spiritual distress is still widespread in our stricken people, congregations have shown a growing willingness to labor in their own reconstruction. As you pass through our destroyed cities, you see the scaffold surrounding many a ruined church and the pastor working with his members in placing the new rafters. Lay helpers are being trained, and there is a true spiritual life in our theological seminaries. Behind the barbed-wire enclosures of internment camps new congregations are being founded, and in the youth camps we are training a generation that causes new hope.

The writer then warns against undue optimism by reminding us that there are millions in Germany that still refrain from active participation in the work of the Church. (Ministers who must serve ten congregations are not so rare, and the hundred bicycles supplied by Evangelical Relief are but a drop in the bucket.) In the Russian Zone 2,500 catechists have been trained for instruction in religion.[3]

The work is going on.

II. The Church During the Reign of Terror

During a period roughly defined as 1935 to 1945 a Church badly shaken through the First World War and the confusion which followed was subjected to the most seve testing since the Thirty Years' War. Th Rome through the armies of Tilly a Wallenstein sought to destroy Protestan ism by fire and sword. During the Deca of Terror all Christianity was declar "out of harmony with the German spiri and its doom was announced by the Mi istry of Propaganda from the very hous tops. We have given a brief sketch the methods then employed to destr Christianity. What was the reaction the Lutheran people?[4]

When Bishop Meiser was remov from office by orders from Berlin, all fi teen churches of Nuernberg were crowd to the doors on a Wednesday night, a shortly a thousand special services we held in Bavaria in protest against the blo to the freedom of the churches who h elected the Bishop. The Nazis counter by suppressing the publication of all L theran papers in Bavaria. From Midd Franconia a delegation sent by 60,000 L theran farmers and one from Ansbac representing 75,000 farmers, protest against the violation of religious right A train filled with 800 Nuernberger can to Munich for the same purpose, and the Adolf Hitler Square ten thousa gathered for a demonstration.

In Kassel six large churches were fill with thousands of people in protest again the attacks on Christianity. An eyewitne says: "Since the introduction of the Re ormation 400 years ago there has not bee such a crowding into the churches and much public confession as today (1937) Then began the custom of the congrega tions to join in the speaking of the Apo tolic Creed. The church authorities spo in terms like these to the people: "A evangelical preacher will permit only t Word of God and no man to tell him wh to preach." With great courage ten cou selors of the Lutheran Church addresse a letter to Hitler: "In this connection w must express our concern to the Fuehr that he is receiving veneration of a kin that is suitable to God alone!"

Even in godless Berlin, when a vote w taken in 1938 regarding preference in re ligion, ninety per cent stood for t Church — 75 per cent Lutheran and 15 pe cent Catholic — this in spite of the co stant anti-Christian agitation of the Na headquarters. Leaders like Hans Meis risked their lives when they spoke in suc terms as (1935): "It was the greate hour in German history when God gav our people through Martin Luther t teaching of the Gospel, of which the ca dinal teaching is the message of the Cros Now a new paganism has arisen amo us that is telling our people that for t full development of its power it must cea to be Christian."

The only resistance that forced a back down upon the Nazi system, in spite its millions of secret police — who we bound by no law, but governed by ter ror — was the Christian Church. The could keep Niemoeller in the concentra tion camp for seven years but did n dare to send him to the gas chambe And the great men who led the fight f a confessional Church against the en croachments of the Nazi system are th

3 All of this must be viewed in the light of such lurid facts as these: "In the Rhine area there are 365,000 refugees, and the native population is underfed to an extent which far exceeds any help that can be supplied." A glimpse is also furnished by the statement that the Baptists in Germany had 42,500 living in the Russian Zone, of which number no fewer than 26,000 have disappeared without a trace.

4 In a more complete story the leadersh of the Reformed churches in the resistan would be duly emphasized.

Chaplain H. H. Heuer, Lt. Col., and Family Sorting Good Will Shipments

Stationed in Heidelberg, Germany, Chaplain Heuer distributes great masses of charity parcels — more than 20,000 pounds during the summer of 1948. Regular as clockwork, a large box of foodstuffs from the pupils of the First Lutheran Central School in Milwaukee; from St. Louis, 500 brand-new pairs of children's shoes; from Washington, D. C., Christ Lutheran Church, between 600 and 700 pairs of small stockings; more than fifty packages from Trinity Church in Mount Rainier, Md.; and so on. The Heuers have found it to be a full-time job to open, sort, and distribute the gifts

ers today and enjoy the respect and eration of the Lutheran clergy. The e recognition has come to the Reformed logians who led in the resistance.

III. Back to the Bible

Weakened in its constitution by its con-ion with the State and, above all, by ng reign of liberalism in its theological inaries, the strength displayed by the heran Church under persecution fills with wonder and amazement. One — what are the hidden sources of strength? No one can view this tacle without being made aware of a nifestation of the Holy Spirit, who in es of great crisis strengthens the feeble os of the Church through His Word Sacraments.

The Holy Spirit had prepared Euro-n Lutheranism for its conflict with the One. The negative criticism of the le had been shaken to its foundation a new generation of scholars and pro-nd students of doctrine. There was a delving into the writings of Luther into our Confessions. Among the first warn the German people (1923) that it ded a return to evangelical doctrine the technical genius Wilhelm Schmidt, nor of more than 600 patents in applied sics. With the consuming patience of patriot and prophet he warned the ple to draw back from the opening ss and return to evangelical truth. entific theology reviewed its entire con-in view of the tremendous crisis of age and through great scholars and chers — Holl, Schlatter, Heim, Barth — led by new and sometimes devious hs back into ancient convictions. Christ no longer the hero, the teacher, but e only-begotten son of God, our Lord." re was opportunity at Bad Boll during t month of doctrinal discussions, be-ning each morning afresh and lasting g into the night, to appraise the at-de of these Lutheran clergymen to-rds the Bible and the Confessions.

The voices occasionally heard which dict the downfall of Lutheranism in rmany, if they do not actually assert t the last stages of decay are even now progress, were known to us before visit-Germany, and we have heard them e. Such judgments are generalizations isolated local or territorial conditions. cross section of German Lutheranism h as we had at Bad Boll supplies no dence of such confessional decline. se men quoted the Scriptures both of Old and New Testaments as we quote m — as the Word of God, by which all stions of doctrine are decided. It was y, not we, who suggested the Augsburg nfession as the theme of the discussions. meetings gave evidence of the wide-ead and intimate acquaintance of these gymen with our Confessional Writings the Book of Concord. Contributions e made from the floor that fairly tled with quotations from the Apology from the Formula of Concord, often the original Latin. Evidence was ed in every session for the knowledge Luther's life and his literary work, transcending anything which could be red by an American Lutheran con-nce no matter how well selected. once were the results of the "higher icism" referred to. The reason for is the great change which has taken ce in German Lutheran theology dur-ing the past 25 or 30 years. To describe this change would require a long article in itself, but it was observed by the American visitors, who are well acquainted with the contrasts that existed, let us say, when Dr. Pieper's *Dogmatics* was published. *Something had happened,* and not only in Germany but also in Lutheran Scandinavia.

At a meeting of so-called liberals held at Frankfurt in September it was admitted that since the war the churches have a new leadership in the more dogmatic and orthodox "Confessional Christians" — both Reformed and Lutheran — who, because they stood up against Hitler's regime, were able to take over the reins of church government in 1945. "They sent their representatives into synods, made their men bishops and church counselors, and exerted considerable influence on the theological faculties." The United Lutheran Church of Germany, of which Bishop Meiser is the head, has this purpose, as stated by him in an address Nov. 2, "to bring the Lutheran Confessions in all the *Landeskirchen* into their rightful place as the governing factor in church life. Unionism," he continued, "is giving way to the confessional principle. Hereafter Lutherans will be ordained by Lutherans." When the Evangelical Church in Germany was organized last summer as a federation of all historic Protestant bodies, cases in casuistry were recognized in the administration of the Lord's Supper, but the desire of Pastor Niemoeller and some others that Open Communion between the Reformed and the Lutheran congregations be introduced was decisively defeated, the confessional status of each church being recognized.[5] Professor Elert, one of the world's most famous Lutheran scholars, at Bad Boll denounced the debilitating effect of unionism upon the Confessions and placed upon it the blame for the "desolate conditions" of the Lutheran Church in pre-war days. In the same connection, Bishop Meiser referred to the "granite foundation of our teaching — the Augsburg Confession."

Bishop Beste of the Lutheran Church in Mecklenburg contributes an article to the *Evangelisch-Lutherische Kirchenzeitung* of Aug. 15 in which he asserts as the "cardinal principle" of the Reformation that all testimony must be judged by the Word of God and that "the Confessions of the Lutheran Church are an indispensable means of establishing what is Scriptural and what is not Scriptural." Then he gives as an example Luther's Explanation of the Second Article, "by means of which members of the German congregations were able to take a stand against pastors forced upon them by the Hitler government. Yes," he continued, "there are many pastors who admit that through these congregations, so often declared to be 'dead,' they found their way back to the sound presentation of the divine Word."[6]

Differences developed at various times between the presentations of the American and of the German essayists. Those who shared our doctrinal viewpoints throughout were our brethren of the Saxon and Breslau Free Churches. Yet through these long and toilsome hours of doctrinal discussion we were never able to lose sight of the fact that we were meeting Lutherans. Writing in the *Ev.-Luth. Kirchenzeitung,* Dr. George Merz testifies to the agreement regarding the Real Presence of Christ in the Sacrament as one of the most noteworthy developments of Bad Boll, although there was a difference in the application of the doctrine. Lic. Ernst Kinder described in the same magazine the differences which were noted at Bad Boll chiefly as "differences in accent and

5 Not all German churchmen are agreed as to the nature and purposes of this federation (called EKiD — *Evangelische Kirche in Deutschland*).

6 That in many areas church attendance is still poor and the altar greatly neglected is not gainsaid by such testimony. The members in name only are a serious problem.

Refugee Children at the Lutheran Kinderheim in Berlin-Dahlen

Mr. Franz Natebus extends thanks to the Missouri Synod folks who are maintaining this charity. Deaconesses of the Breslau Free Church guide the instruction

in the application of doctrine to modern conditions." The discussions of the German theologians present are declared to have been "very positive." The same writer sums up his impressions of Missouri gained at Bad Boll as follows: In the Missouri Synod —

"an amazing practical activity, using every modern device, is united with deeply conscientious theological labors centering about the Gospel of the sinner's justification by grace alone as the center of all church work and the heart of their message. The unbending conservatism of Missouri is intended to be only the means of preserving the precious treasure of the Gospel amidst the disintegrating forces of American church life, prompted by a conscience held in constraint by Scripture and by the love of souls."

Harvest and Sowing in New Guinea

By O. H. SCHMIDT, Lae, New Guinea

The land shall plenteous fruit bring forth,
Thy Word is rich in blessing.

Although our own Church in New Guinea is just beginning her work, we were given a demonstration on Oct. 24 of the result of missionary work in New Guinea. This was a tremendous encouragement to us, for it was a visual demonstration of the effectiveness of missionary effort.

In the village of Nadzab, mission work has been carried on for some years. During the late war the work was badly disrupted, the house of the foreign missionary completely destroyed, and much damage done otherwise. What a wonderful thing to find, then, that in spite of these difficulties the work of the Gospel went forward. Deprived of the presence and guidance of a foreign missionary, the native Christians carried on as best they could and quite effectively, too. Even now there is no foreign missionary at this station. What a delight, however, to find that the native Christians had erected a temporary church of rather large proportions. This was dedicated on the Sunday in question, and then there marched into the church a procession of candidates for reception into the church, with the clergy and visiting missionaries in the van. Seventy-three adults were baptized, and 165 others were confirmed. The next day 220 or more babies and small children were baptized. All the candidates were dressed in white, reviving the custom of the early Christian Church. The natives were in great earnest about this matter, and the entire service was conducted with due reverence and deep solemnity. While marching into the church, a native chant was intoned, singing as "rounds" are sung in our circles. During the service several hymns were sung, our hymns translated into the Jabem language. Accompaniment was by a conch-shell band. This was something new to that congregation, and every now and then they were thrown off the track, but as soon as they recognized the tune, they again sang with spirit and power. That conch-shell band is something to hear. About 25 men form the band. Each one has one conch shell. These range in size from very small to very large shells. Each shell plays but one note. The players are trained to watch the places where they are to intone their shell, and they do so with fine effect. It sounded like a great organ.

For the Baptism and confirmation the candidates approached the altar in groups of eight. One of the foreign missionaries and one of the native pastors officiated, while each of them had an evangelist as an assistant who pronounced the blessings. At the close of the service there was a long line of older members of the church, and these shook hands with the new members and welcomed them into the membership of the church. On the day before their Baptism and confirmation all of these candidates had made a private confess of sins and had received absolution.

Now, one must remember that a g eration or two ago these people were fie savages. One must also remember t for years they had been cut off from leadership of the foreign missionary. M of this mission work resulting in the B tism and confirmation of these people carried on by the native church during time when no foreign missionary about. All of this becomes a signific demonstration of the power of the W of God and the effectiveness of the m sion enterprise.

During the noon hour these many hu dreds of natives were gathered about mission grounds. Food had been gathe and prepared, and this was distributed the various groups. There was m good-natured intercourse between various groups. Two generations ago gathering of this kind would have me murder and cannibalism.

It was a marvelous encouragement our new missionaries and the Boar Secretary to witness this service. Un God's blessing we look forward to son thing similar for the work which we h to institute in the highlands here. Inde a beginning has already been m through the Australian sister synod. Oct. 28, Missionaries Willard Burce a Otto Hintze plan to fly to that inter field in the company of Rev. Thiele, secretary of the Australian Board, and Board Secretary. It is expected that Rev. John Kuder (American Luther Church), superintendent of the Luther work already being carried on in N Guinea, will also accompany this gro May we enlist your faithful and sustain prayers and your liberal support otherwi for this new mission venture in N Guinea? As God has loved us, so let love Him and our fellow man, and und that constraint of love let us develop vigorous mission endeavor as doors a opened to us in the various fields of t world. Let us redeem the time!

Baptismal Procession at Nadzab, New Guinea
There were 73 in the class; 165 others were confirmed

IMPORTANT ANNOUNCEMENT

Concerning Teacher Graduates and Supply Students

The assignment of 1949 teacher graduates and supply students for the schools is to take place exceptionally early in the new year. Congregations are requested to have their calls for teacher candidates and their applications for women graduates, male and female teacher students, and theological students available for teaching in the hands of their District Presidents by January 25, 1949, and the District Presidents are asked to forward all documents to A. C. Stellhorn, Secretary of Schools, not later than January 31. The purpose of this accelerated procedure is to provide more time and a better opportunity for congregations to supply themselves with teachers in case no graduate or supply student can be assigned to them. It is estimated that about 200 emergency teachers must be found after the distribution of the personnel furnished by our institutions. Application blanks for women teachers, teacher students, and theological students are to be obtained from the District President. Printed forms of a call for candidates must be ordered from Concordia Publishing House. — W. F. Lichtsinn, Chairman, Board of Assignments.

merican Lutheran Conference leeting

By AUGUST F. BERNTHAL, Saginaw, Mich.

Nov. 10—12, the Ninth Biennial Con-tion of the American Lutheran Con-nce was held in Faith Lutheran Church L. C.), Detroit.

Organized in 1930, the American Lu-an Conference consists of five con-ent church bodies with a baptized nbership of 1,900,000 souls. The con-ent bodies are the American Lutheran urch, the Lutheran Augustana Church, Lutheran Free Church (Norw.), the ted Evangelical Church (Dan.), and the ngelical Lutheran Church (Norw.). se were represented at this convention 131 official delegates, 89 pastors, and lay delegates. The convention theme : "Into a Larger Ministry."

The convention was opened with divine vice with Holy Communion. Rev. wrence M. Stavig, D.D., president of gustana College, Sioux Falls, S. Dak., also president of the conference, ached on Phil. 3:8-14. Rev. W. B. rvie had the confessional meditation. Twenty-minute devotional services pre-ed every session. Reports were pre-ted and discussed on various activities which the constituent bodies of the ference co-operated, as student service, ial welfare, American Missions, parish higher education, young people's k, etc.

Your reporter was interested chiefly in report of the Commission on Lutheran urch Unity, of which Dr. E. E. Ryden s chairman. The commission confessed nother biennium of inactivity. In view 'the impasse which has been reached in ry approach toward Lutheran unity, it s deemed advisable to adopt a policy of tchful waiting.' Moreover, American theranism has been so completely ab-bed during the last few years in the antic task of meeting emergencies ught upon world Lutheranism by World r II, that it has found neither time nor rgy to devote to the problem of reaching ser understanding at home" (quoted m report). However, all but one of the stituent bodies (The Lutheran Free urch) had issued official pronounce-nts in the matter of Lutheran Unity. ctically all of these favored organic ion with, and mergers of, the church dies composing the American Lutheran nference and the participating bodies of National Lutheran Council together h any other Lutheran groups which may ire to join such a union. Expediency, her than doctrinal unity, was stressed these pronouncements. In fact, there s a disappointing silence on the need of trinal unity. The commission report luded also the A. L. C. Fremont reso-ions, expressing desire "to discuss with and all Lutheran church bodies pos-le approaches and methods to attain ler unity and closer affiliation."

Without much discussion on the floor, convention unanimously adopted the lowing program:

1. We pledge our wholehearted co-operation in the expanding activities of the National Lutheran Council, looking to the day when all Lutheran Church bodies shall participate in the Council.
2. We recommend that the constituent bodies of the American Lutheran Conference petition the National Lutheran Council to call an All-Lutheran Free Conference, to be held under the auspices of the Council, with a view to the permanent organization of such a conference.
3. We look with favor upon the steps toward organizational unity now being considered by several bodies within the American Lutheran Conference and the National Lutheran Council, and rejoice in the hope that each such step will lead toward the ultimate goal of complete Lutheran union.
4. We recommend that each of the constituent bodies of the American Lutheran Conference inaugurate a program of education throughout its congregations for the purpose of leading the rank and file of its membership to a deeper and more informed consciousness of unity among the Lutheran churches of America, and for the further promotion of that unity at the congregational level, thus helping to lay enduring foundations for the future unification of the Lutheran Church in our country.

On Thursday evening a convention banquet was held at which Dr. O. P. Kretzmann, president of Valparaiso University, delivered the address, in which he emphasized true church unity. A sprinkling of Missouri brethren present at the banquet were introduced and cordially welcomed.

References to the Missouri Synod in the course of discussions were at all times made in terms of courteous respect.

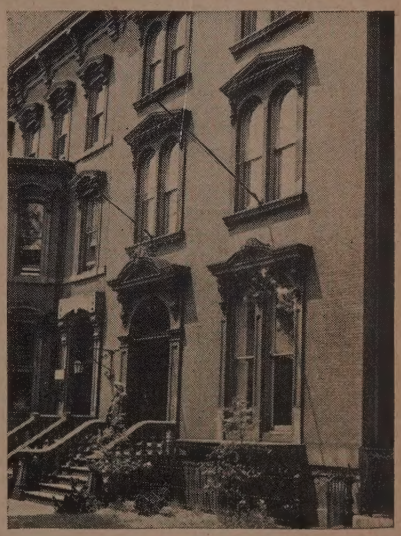
The convention left your reporter with the definite impression that a better understanding and a closer unity among many of the Lutheran Church bodies is not a hopeless prospect. Obstacles in the way of true loyalty to God's Word and the Lutheran Confessions are not insurmountable to the Holy Spirit, who still works in the hearts of God's people and guides His Church through the dangers and conflicts of time to final triumph.

Washington Letter

The installation of the Rev. Kenneth Lyle Ahl as executive secretary of the Armed Services Commission of our Synod was made an outstanding affair by the participation not only of the pastors and chaplains in Washington and vicinity, but also of the clerical members of the Commission. It was held in Christ Church. Pastor Bruening read the opening liturgy. Pastor F. C. Proehl read the Scripture lesson. The sermon was delivered by Pastor K. Schleede. Pastor O. A. Sauer had the closing service. The installation was made by Dr. P. L. Dannenfeldt, the chairman of the Commission. Major General Miller, chief chaplain of the Army, and other personages were present. Before coming to Washington, Rev. Ahl was U. S. chaplain at the veterans hospital in Los Angeles. During the war his chief assignment was as U. S. Army chaplain in Alaska. Rev. Ahl has four secretaries helping him to carry on the widespread work. He is looking out for the spiritual welfare of our men and women in the armed services in this country and in foreign lands, keeping in touch with them through chaplains, service pastors, and mail. He has also the supervision of our work in the veterans hospitals scattered all through the country. Another phase of his work is to edit and distribute the publications of the Armed Services Commission. As during the war, no religious body at the present time is doing such extensive and effective work as we. Our slogan, "They shall not march alone," now since we have so extensive a work in the many veterans hospitals, ought be augmented with "and they shall not be left alone."

Church Center Dedicated

The Sunday previous, Nov. 14, the Lutheran Church Center was dedicated. It had been thoroughly renovated and mod-



Lutheran Church Center
Washington, D. C.

ernized for office use without marring its interior beauty and dignity, which so impressed the thousands who visited the center during the war years. It is owned by the National Lutheran Council and is occupied exclusively by Lutheran agencies. The Missouri Synod has two agencies operating in the building — the office of the Armed Services Commission and the Washington office of our Department of Public Relations. These occupy a considerable portion of the building. The building is tax free and is operated on a nonprofit basis. Each agency shares in the expense in accordance with the space it occupies. The main dedicatory address was made by Dr. P. O. Bersell, president of the Augustana Lutheran Church. Rev. O. A. Sauer, the secretary of our Armed Services Commission, also made an address and stated: "The center is an example of inter-Lutheran activity and demonstrates that organic union is not necessary for Lutherans to co-operate in specific work in which they are all engaged. He emphasized that "only if the various agencies carried on their work on the basis of the Bible and its principles, would it actually be a Lutheran center."

Participating in the Dedication of the Lutheran Church Center, Washington, D. C.

L. to r.: Ralph L. Tabor, D. D., presiding; Rev. Robert E. Van Deusen, manager of building and Washington Secretary of the Department of Public Relations, National Lutheran Council; Rev. Clarence T. Nelson, president of the Washington Lutheran Ministerial Association; Paul C. Empie, D. D., Executive Director, N. L. C.; P. O. Bersell, D. D., president of the Augustana Lutheran Church; Mr. Ben G. Crosby, Ass't Chief, Division of Public Liaison, Department of State; Rev. O. A. Sauer, Secretary, Armed Services Commission, Missouri Synod; Mr. John W. Boehne, Jr., member of the Board of Directors, Missouri Synod; Frederick E. Reissig, D. D., Executive Secretary of the Federation of Churches of Washington, D. C.

Dr. Paul Empie, executive secretary of the National Lutheran Council, read the rite of dedication. One Lutheran center for all the Lutheran agencies will add greatly to the prestige of the Lutheran Church here in Washington and also add much to the effectiveness of its work. The expense also for the various agencies will be considerably less. Office rent in Washington is high and is increasing all the time. In fact, it is difficult to find desirable office space. Our building is located on the historic La Fayette Square, half a block from the White House. It has been the home of nationally famous men. President Theodore Roosevelt and his family lived here for four months while the White House was being renovated.

Department of Public Relations

The Washington office of our Department of Public Relations, whose headquarters are in New York City, is in charge of Miss Olinda Roettger. She received her preliminary training in Harris Teachers College and Washington University in St. Louis. She was in the office of Publicity and Missionary Education, when Dr. L. Meyer sent her here, under the auspices of Emergency Planning Council, to direct our Synod's program in the interest of the many civilians, especially young girls, who were employed in the various Government departments and other agencies. Previous to coming here, she took a short training course under the Commission of American Missions of the American Lutheran Conference and was asked by Rev. Hoyer of the Commission to head up, with two of their young women, the organization of this cooperative activity. She met thousands of young people, doing an excellent job. Later she canvassed Greenbelt, a Government housing project. A flourishing mission congregation has been established. Her work as secretary of the Washington office is quite extensive. It will include making contacts with key Government offices as occasion may demand, attend conferences of Government agencies, with representatives of other national organizations whom the Government often calls upon for consultation regarding educational, social, and kindred problems. It will also be her job to watch legislation, attend congressional hearings, and scan the *Congressional Record* for items of interest to the Church, such as Federal education, foreign relief, displaced persons, public housing, to act as a clearinghouse for information about our Church, supplying the Federal Government, the press, and other public agencies with authentic information and official pronouncements. This Public Relations office will help greatly our standing before the public, and especially with the Government, and do much to expedite the work of God's kingdom. A generation ago a public relations office was not necessary. We are, however, carrying on today a work which has ramifications that our fathers never dreamed of. A public relations department, effectively operated, will prove a great asset in doing the Lord's business.

J. FREDERIC WENCHEL

What Is Truth?

The reader will recall that the subject of this treatise is recorded in John 18:38 and was uttered by Pontius Pilate. It will be remembered that Jesus patiently explained to Pilate that His kingdom is not of this world, that He is the King of Truth, and that the citizens of His kingdom (everyone that is of the truth) hear and heed His voice — yes, hear the truth and speak it.

You and I know that Jesus is Truth personified, that He has given us Divine Truth as a heritage in His recorded Word.

Because we are jealous of this inheritance, because we want to keep it undefiled, because we want all men to have it as we have received it, we must be *of* the truth, i. e., our desire must be to be truthful in all things, so that our testimony will be received as true, so that we will be recognized as fundamentally truthful. We must be grounded on the solid Word of God, which is Truth.

We train men especially to procl God's Word far and wide, and liter from the housetops, in its pristine pur Those who qualify for such service m be *of the truth*. Not only must their *cathedra* expressions be true and loyal their King, but their daily lives must ref truth and moral rectitude. We can condone deviations from the truth for reason whatever, whether it be in the p pit, in the classroom, in the public pr in the office, or in the home. For wh ever reason it may be, we must speak truth! The devout Christian cannot su scribe to the philosophy: "the end ju fies the means." Publicity claimed throu falsehood, whether it be for the Churc local or remote — or for any agency of Church, is an abomination in the sight God, an embarrassment and an insult the Church, and a bane on him who co it and basks in its unholy light. The he of one's popularity does not excuse Can a man stand in glaring untruth be seen as a wholesome influence in Church? Will a devout child of God low the example of Ananias?

Truth is the Word of God, truth is word of a devout child of God. "I am Vine, ye are the branches," John 15:5; spoke the King of Truth. Will the branc of that vine bear false witness?

St. Louis, Mo. EWALD SCHUETTNER

"Those Things Which Cann be Shaken"

(Heb. 12:26-29)

Again the Old Year passes on its wa
Old friends and loved ones with it. C
stant change
Of things around us, good or bad, has
Its scars upon our lives, some light, so
deep.
Shall we go on, indifferent to the tide
That sweeps all things around us to th
end?
Can we ignore the circling hands that p
To our own time of reckoning with
Judge?
O God, have mercy on this feeble dus
And cover all our sins with Jesus' rob
Of righteousness. Create in us new hea
And by Thy Gospel guide us in Thy w
In faith, then, lead us to our home ab
And while we walk here, let us show T
love.

FRANCIS G. GYLE

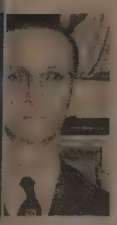
November 24, 1948
On a slow train in Arkansas

Officiating at the Installation of Chaplain Ahl

L. to r.: Rev. Paul Dannenfeldt, Rev. Frederick Proehl, Chaplain Ahl, Rev. Wm. Bruening, Rev. Karl Schleede, Rev. O. A. Sauer

Our First Lay Missionary to Africa

nday, Dec. 5, Mr. Herbert Hedman of y Lutheran Church, Memphis, Tenn., ommissioned as a lay missionary to ission field in Nigeria, Africa.



H. Hedman

The Rev. Karl Kurth, Executive Secretary of the Missionary Board, delivered a sermon on Is. 40:9. He was assisted in the commissioning by Rev. Victor Brugge, Rev. Paul H. Schmidt, Rev. W. C. Krueger, and Rev. Vernon Koeper.

It was indeed fitting that Mr. Hedman took his vows in the same ch which made it possible for the Rev. Doescher to be the first Lutheran e man to ever preach to the colored, h preaching was pursuant to the reso- n of the Western District at Altenburg, y County, Mo., 1877.

erbert Hedman was orphaned rather in life and spent part of his child- at the Lutheran orphanage at Des s, Mo., where he was confirmed. After rmation he lived with an aunt in phis and graduated from Technical School in Memphis. World War II d him in the service of his country hree and one-half years. After being harged from the Army the urge to be reign missionary was still with him, so it was that he entered Concordia nary, Springfield, Ill., where he spent year. Still anxious to serve the rch, especially in the foreign field, his r happened to read the resolution to the Missionary Board by mission- in Nigeria asking for a layman to ve them of some duties in order to le them to devote more time to their work of preaching and teaching.

was during one of Rev. Kurth's visits he colored mission in Memphis that nd Mr. Hedman were introduced to other; and when the Synodical Con- ce in Milwaukee, Aug. 3—6, 1948, lied with the request of the African onaries, Mr. Hedman was employed. is expected that Mr. Hedman will be e in his field in Nigeria before Christ- in 1948.

m a Pocket Notebook

udents of the New Testament mourn leath of Dr. Gerhard Kittel, editor of reat theological dictionary to the New ment. He died July 11, and, shortly a pilgrimage was made by four Mis- Synod theologians lecturing at Bad to Tuebingen, where they expressed condolences to Mrs. Kittel. The great ar died before his sixtieth birthday, none of us will forget the sight of the stacks of manuscript on his desk, for the printer. . . . The Kittels own cup in sterling silver, once the prop- of Dr. Martin Luther. . . . A pleasant ering in Tuebingen at the home of f the world's great theologians, Pro- r Koeberle, will long linger in the ory. Discovering a new edition of er's *Table Talk* in the library, we were d to accept it as a gift, and it now ins a precious keepsake of a memor- able summer. . . . Midst the central wreckage of Frankfurt the stairs have been repaired to the third floor of a warehouse, where we saw five hundred children receiving instruction from the Rev. Walter Daib, substituting for Pastor Huebner of the Free Church. Every one of these children is living amidst the debris of homes and business blocks, and scores are refugees. . . . It will be many a long year before the Missouri Synod commissioners to the Lutheran churches of Germany will forget the courtesies received from Chaplain John Gaertner in Munich, our military escort in the American Zone and Berlin, Chaplain Raymond Kasper in Berlin, Chaplain H. H. Heuer in Heidelberg, and Chaplain von Schlichten in Wetzlar. The American staff of chaplains has a right to be proud of these men and of their chief, Chaplain Maddox. . . . At Muenchen the Rev. Dr. Dohrmann preached an eloquent and soundly Biblical sermon at the great St. Luke's Church, which we attended. Like many other Lutheran churches in the great cities of Germany, this is a stately building, which would cost at least five million dollars to reproduce. Looking for Dr. Dohrmann in his sacristy, we found him counseling a number of poorly dressed mothers with children in their arms. . . . Again at St. Luke's, a few weeks later, four of our American group went to the organ loft to congratulate Organist Sagerer — who then played for us Bach's Toccata and Fugue in D Minor. Sagerer, evidently much undernourished, was just recovering from an attack of pneumonia. . . . Ober-Ursel, where we have our new Free Church seminary, is a lovely spot, and the campus has some magnificent chestnut and linden trees, also some marvelous cedars. . . . On the way toward Vaihingen, between Bad Boll and Stuttgart, we would pass picturesque Dettingen, a village with its red-tile roofs and stucco houses, none less than four centuries old, we were told, clustering around a lovely church and manse with its garden — a view that never failed to cause outcries of admiration. A few miles farther down the *Autobahn* (the great arterial highway on lines of the Pennsylvania Pike), we would cross a deep valley on an emergency bridge, where the spans had been blasted out to stop Patton's Army. The sun was setting when we rounded a bend, and right there, at the request of Dr. Behnken, Dr. Mayer shut off his motor, and we walked to the low wall from which the mountain sloped down hundreds of feet, and, in the narrow valley below, a nameless little town, again with its ancient church, the bells ringing the Saturday night vespers, a small herd of cattle resting in the darkening fields, and smoke rising from the hearths here and there in the town — there was never a picture of such peace and contentment. One would think that none of these people could have a worry in all the world, until we thought of the refugees sheltered under these tiles and thatched roofs — for the smallest village has its share of the twelve million. Right there we again said that we must do our share when we get back home. . . . The *Christian Century* quotes a letter from a reader who commends that paper for "having come in miles ahead of the rest of the procession" in telling about Amsterdam and interpreting the event. May we remind our readers that the LUTHERAN WITNESS came in a week ahead of the *Christian Century*, which was ahead of all the rest, in describing and interpreting the World Council of Churches Assembly. . . . Our main grief is the small type to which we must resort to get our messages into the columns of this paper. What we are saying in this issue about the coming-to-life of evangelical Christianity in the Lutheran churches of Europe we would like to write in boxcar letters on the wall of the Grand Canyon in Arizona. There has not been in a hundred years more important and more encouraging news from the land of the Reformation than this. G.

Midwest Institutional Pastors' Conference

This fall fifty institutional pastors and representatives of District Mission Boards gathered together for a very interesting and inspiring conference at St. John's, Forest Park, Ill. Ten Districts of the Midwest were represented: Central, Michigan, Iowa East, Iowa West, North and South Wisconsin, Northern and Central Illinois, Western, and the Minnesota District.

Our Synod's President, Dr. J. W. Behnken, spoke at the opening devotions, choosing for his text Matt. 25:40. "The Least of Jesus' Brethren" spoken of in the text are the tens of thousands of spiritually hungry, thirsty, naked, shelterless, sick, and imprisoned in our Federal, State, county, and city institutions whom the Church does not ordinarily reach.

Ascension Chapel, Charlotte, N. C., Christmas, 1947
When this picture was taken by a passing photographer, the church was filled with worshipers, who had no inkling of what was going on outside — a snowfall in North Carolina! The Rev. L. F. Frerking is pastor

Rev. Walter Birkner, experienced Mission Director of the Central District, addressed the conference on 1 Cor. 15:58; he emphasized the fact that our institutional pastors must needs be steadfast and unmovable in Christian doctrine, inasmuch as they come in contact with all kinds of religious and irreligious people in their calling.

The following timely essays, prepared for discussion on specific problems characteristic of institutional mission work, and previously suggested by conference members, were read: "Law and Gospel," by Rev. M. Ilse, Sr.; "Institutional Mission Work and the District Home Mission Board," by Rev. A. H. Semmann; "Clinical Training," by Rev. Edw. J. Mahnke; "Minimum Requirements for Baptism and Communion," by Dr. Theo. Dierks; "Symptomatology of Mental Diseases," by Rev. Chr. Adam. All essays were well received and thoroughly discussed. It was a real pleasure to notice how so many of the members found satisfactory solutions for their difficult problems.

In connection with the essay "Institutional Mission Work and the District Home Mission Board" it was resolved, "that we encourage all District Mission Boards or District Boards of Directors in this area to make a special study of the whole problem of institutional missions and in time delegate the responsibility for such missions to some individual or to a subcommittee well acquainted with the problems of this mission."

Mr. H. McKibben, chairman of the Illinois State Welfare Board, after expressing his gratitude for the efficient work our Missouri Synod is doing in the various public institutions of his State, reported at length on the development of the chaplainey question in Illinois and how anxious the members of his board are to supply all institutions with faithful Christian chaplains.

Rev. Chr. Adam reported progress made in the selection of favorite hymns for mixed audiences at public institutions. It is the sincere wish of this Conference that institutional pastors elsewhere write Rev. Adam about their hymnal situation or refer their suggestions to the Synodical Committee on Hymnology and Liturgics.

Officers for the coming year: chairman, Walter F. Obermeyer; vice-chairman, A. A. Fenner; secretary, Wm. Lochner; treasurer, P. Pennekamp; librarian, B. H. Schrein; program chairman, Theo. Andres; publicity chairman, W. C. Baumann.

W. F. O.

Float of St. John's Church, Oxnard, Calif.

Oxnard Press-Courier Photo

Good Publicity for the Church

St. John's Luthe Church of Oxnard, C entered its own float in city's 50th anniversary rade. The float, 25 ft. decorated in bright gr and gold, carried out theme of the parade, " Old and the New — F Years of Progress," replicas of the old chu built in 1900 and of the church now under constr tion. A massive 12-ft. g cross formed the backgro and the float bore the wo "A Changeless Christ fo Changing Community" "Blessed Is the Nat Whose God Is the Lord." Small pl ards advertised St. John's to the 50, spectators as the "Church of the L theran Hour" — "Serving Christ, Co munity, County, and Country si 1900."

The float was conceived by the p tor of St. John's and constructed by members of the congregation. The p ture of St. John's float was the only used by the *Los Angeles Examine* its report of Oxnard's celebration.

The congregation was urged to e ter its float also in the Ventura Cou Fair parade. The wording was chan to "O Give Thanks unto the Lord He is Good!" and "Praise God, fr whom All Blessings Flow." A sm horn of plenty and a large Bible w attached to the base of the cross.

E. ATROPS

Unique Family Reunion

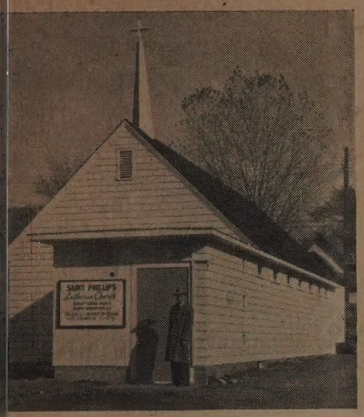
A unique family reunion was fruition of two years' planning for family of Pastor Ernest Runge, and his consecrated helpmeet Aug. 27 to 30 in the "Heart of the be tiful hills of the Ozarks" at Wayn ville, Fort Leonard Wood, Mo., selec for its central location. Pastor Ru is one of the many unsung heroes the Missouri Synod, having perfor dual duty of preaching and teach Christian day school for the 45 ye of his active ministry — a combi total of 90 years' service. Since reti ment, four additional years have be added as helper to the Rev. W. Koester, pastor of Immanual Luthe Church, Palatine, Ill.

This happy union was blessed w a family of 14 children. All child and grandchildren, except one dau ter, were present. A complete a court with modern cabins nestled a restful vacation spot accommoda the 42 family members from Fri noon until Monday noon. Sund morning open-air Sunday school a church services were held in the cou The Sunday school class was in cha

Midwest Institutional Pastors' Conference

First row, l. to r.: W. Schuelke; W. Krueger; Th. Blanken; M. Ilse; Th. Andres; Dr. J. W. Behnken, President of Synod; W. F. Obermeyer; A. A. Fenner; P. F. Pennekamp; P. J. Danker; L. C. Peter. *Second row*, l. to r.: O. H. Linnemeier; F. G. Miessler; Wm. R. Miessler; A. E. Going; C. Adam; W. F. Ludwig; Wm. R. Greve; Ed. H. Schmidt; Wm. Bramscher; B. H. Schrein; A. H. Semmann. *Third row*, l. to r.: Th. Bornemann; L. W. Schuth; W. R. Kissling; W. C. Birkner; E. G. Deffner; E. F. Tonn; Tr. Thieme; O. A. Groth; Ed. Pusemann; Theo. Dierks. *Fourth row*, l. to r.: R. P. Young; R. C. Horlamus; Th. E. Kissling; P. E. Schauer; Alton Koch

EBERT PHOTO



St. Philip's Church, Minneapolis

the dedication of this church, Oct. 31, rst colored mission in the State of Min- was inaugurated. The Rev. Julian G. Anderson is pastor

e youngest son, who was cele- ng his 21st birthday, and the ch service was conducted by the Ernest Runge, Jr., of Marshall- , Iowa. An offering of $25 was l for Synod's Permanent Board for ort and Pensions. For the Runge nts the reunion was not only a l family get-together, but also a n occasion at which all hearts joined in giving thanks in prayer song to Almighty God for the eful blessing of the safe return of sons and three sons-in-law from d War II military service to the ly home circle.

itial plans were made by the chil- at the reunion to celebrate the en wedding anniversary of the ge parents next year, God willing. dependence, Kans. M. F. LOBITZ

Letters from Readers

CHURCH SALES AND SUPPERS

SIR:

the last edition of the LUTHERAN RESS, No. 22, Nov. 2, appears an article he first page, under News, telling how Sunday morning sale of lottery tickets ront of the Roman Catholic cathedral ort Wayne affected a Lutheran, etc. it goes on to describe how an auto- ile was placed in front of the cathedral e raffled off, etc. Now, what is the rence in that and when we Lutherans tickets for suppers and fancy-work and invite everybody, Catholic, Jew, liever, etc., to come and buy from us? it a 1948 version of the money- gers in the Temple when we give ers, sales, and bazaars for the express ose to raise money for the church?

M——

ambling on Lutheran church premises is etter than gambling on Catholic church ises, but the sale of tickets for suppers bazaars is not the same as selling a raffle t. As for bazaars and church suppers, I know of no invitations extended to Catholics and unbelievers. The use of gambling devices, a lottery, or any game of chance offering prizes to winners is a misdemeanor subjecting the offender to arrest, fines, and jail sentences. The common use of such devices in the Catholic Church is a public scandal. But the church bazaar or supper is not a modern version of the money-changers in the Temple, on which point see the *Borderland of Right and Wrong*, eighth edition, page 82 f. The Missouri Synod has no ruling on this matter, and if it presumed to prescribe certain ways of raising money to the exclusion of others not in themselves sinful, no congregation would in any sense be held to obey. Church sales and suppers are not condemned by our Church. Every congregation has a right to say whether it wishes to limit money raising to direct giving. It will certainly not maintain or introduce methods disapproved of by its pastor. But it will not prescribe to other congregations that they too must limit themselves to direct donation as a means of supporting their church. G.

OBSERVED AT ST. JOSEPH, MICH.

DEAR EDITOR:

Invited by Pastor W. W. Stuenkel, worthy successor of the sainted Pastor Louis Nuechterlein, to preach in this historic pulpit at St. Joseph, Mich., on Mission Sunday, I was privileged to occupy this pulpit on that day for three morning services, one of which was in German. The white-robed choir of fifty men and women proceeded to the choir stalls at the beginning of every service, while one of the children's choirs also sang in the third service and another children's choir in the evening service. In conversation the pastor mentioned that the church choir sings in both English morning services, the first beginning at seven o'clock, throughout the summer. The pastor and the organist had an understanding that the Introit and the Gradual would be spoken by the pastor if in any service the choir would fail to appear. But this never became necessary.

By the way, $10,000 was announced to be the goal for the missions' offering of that day. During the following week the pastor wrote that $10,250 had already been received. The congregational, Synod, and missions' budget for this year is $18,000, which will be easily covered. For 1949 this budget has been increased to $18,600 without any grumbling on the part of the people.

Valparaiso CARL A. GIESELER

BETTER PUBLIC RELATIONS

DEAR SIR:

Mr. Deschner's kind but insistent letter that we "speak the simple truth" draws attention to a bungling of public relations and poses the question: "Why do we permit such harm to go unnoticed?" I congratulate you on your good judgment in publishing this letter.

Kirkwood, Mo. T. H. BROCKMEIER

LUTHERANS IN PUBLIC OFFICE

DEAR SIR:

Our congregation must be an exception to the *St. Louis Lutheran* investigation, as we have 665 communicant members, the only Missouri Synod Lutheran congregation in Tippecanoe County, about 48,000 population, and with fourteen elective officials in the Court House, three of these at present members of our congregation. The undersigned Tippecanoe County Surveyor (County Engineer) was re-elected on Nov. 2 to his eighth consecutive two-year term in this office. Miss Clara Fritsch was elected to a second two-year term as County Treasurer. Ferdinand Fischer, County Auditor, was re-elected to a four-year term. These are all Republicans. The Mayor of the city of La Fayette, a Democrat, Albert J. Krabbe, elected in November, 1947, to a four-year term, is also a member of St. James Congregation. I don't believe the Lutherans of Tippecanoe County, Ind., have neglected to serve or run for public office.

La Fayette, Ind. ARTHUR F. BUERKLE

A DEMOCRATIC CHURCH

DEAR SIR:

My faith in a democratic Church is strengthened by your publishing Mr. Deschner's letter. I heartily congratulate you on this action and wish you to encourage the practice of printing lay opinion on problems in our Church. As Mr. Deschner so clearly states, "we have only to speak the truth" to quicken the solution to problems.

Webster Groves, Mo. FRED C. DREBES

Obituary

All obituaries and death notices should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

The Rev. Adolph E. Roeder (d. May 23, 1948) was born at Fisherville, Canada, on March 2, 1867. He was graduated from Concordia College, Fort Wayne, in 1886 and from Concordia Seminary, St. Louis, in 1889. He served in the ministry at Saginaw, Mich., where he was assistant to the District President and was associated with the mission among the Indians until 1891; then he served churches at Coldwater, 1891—1903; Monroe, 1903—1937. He also taught school for twenty-five years. He resigned from the ministry in 1937, owing to failing health. He then made his home in Fort Wayne, where he was a member of St. Paul's Church.

In 1895 he was married to Clara Wiesinger. Seven children were born to this union, all of whom, together with the widow, survive him. One son, Paul, is pastor in Chicago, while a grandson is a student at Concordia Seminary.

Funeral services were held at St. Paul's Church, with Dr. Paul Miller officiating. Burial was at Concordia Cemetery.

P. J. R.

The Rev. Iren E. Mencke (died on Oct. 26, 1948) was born on Dec. 19, 1898, in Herington, Kans., the son of the Rev. Otto and Josephine Gotsch Mencke. He entered St. John's College at Winfield to prepare himself for the holy ministry. He graduated from Concordia Seminary in 1925 and was ordained to the holy ministry in the same year. His first charge was at Apache, Okla., where he served for a period of six years. His next pastorate was at Guthrie. After nine years he followed a call to Cushing and one and one-half years ago took charge of St. Paul's Church at Sterling, Mich.

He was united in marriage with Esther Ebel in 1926. To this union were born two children, who, with his wife, two brothers, and six sisters, survive him.

Funeral services were held in St. Paul's Church at Sterling on Friday, Oct. 29. The Rev. C. H. Siess, Visitor of the Mount Clemens Circuit, officiated, preaching on Jer. 29:11. President Andrew Zeile spoke

in behalf of the Michigan District and the Rev. G. M. Krach in behalf of the pastoral conference. The undersigned conducted the service in the home. The body was laid to rest in Hillsboro, Kans.

L. HEINECKE

The Rev. Albert Jordan (d. Nov. 3, 1948) was born May 22, 1892, in Cleveland, Ohio. He was graduated from Concordia College, Fort Wayne, in 1909, and from Concordia Seminary, St. Louis, in 1912. He was called to a large mission field in the northern part of Montana with headquarters in Chinook, where he was ordained and installed Aug. 25, 1912. Under his leadership a congregation was organized at Chinook and a church edifice was erected there. In 1918 the Rev. Jordan accepted the call of Trinity Church at Kalispell, Mont., where he served for more than 30 years up to the time of his sudden and unexpected death. The deceased reached the age of 56 years, 5 months, and 11 days. He served the church at large in various capacities — as president of the Montana Pastoral Conference and as Vice-President and President of the North Dakota and Montana District.

He was united in marriage to Miss Amanda Jepson at Chinook, Aug. 2, 1916. To this union two children were born. The beloved wife and devoted mother passed away Jan. 5, 1942.

The departed is survived by his two children, two grandchildren, a brother, the Rev. F. C. Jordan of Terre Haute, Ind., and a sister.

Funeral services were conducted in Trinity Church, Kalispell, Nov. 9, 1948. The Rev. Paul M. Freiburger of Billings, President of the Montana District, delivered the funeral address on Phil. 1:21. The undersigned was in charge of the service in the mortuary, served as liturgist at the church service, and officiated at the grave. Seventeen pastors stationed in Montana were in attendance at the funeral service. In beautiful Conrad Memorial Cemetery, near Kalispell, the body rests next to that of his wife to await the glorious resurrection morn.

EMIL ZIEGLER

The Rev. William E. Moll (died Nov. 26, 1948) was born at Detroit, Mich., on Sept. 3, 1867. He attended the Fort Wayne Concordia and the St. Louis Seminary, graduating with the class of 1889. He served the church at Kirkwood, Mo., as pastor from 1889 to 1895; at Dunkirk, N. Y., from 1895 to 1897; at Ottawa, Can., from 1897 until 1903. From Canada he was called to Emmanuel of Fort Wayne, where he served until his retirement in 1933.

He was joined in marriage with Miss Clara Keyl at Staten Island, N. Y., on July 6, 1892. This union was blessed with two children. Both children and their mother survive him.

During his active ministry he served the Synod in various official capacities. He was President of the Central District from 1915 to 1921. He served the Church at large by founding and leading a number of organizations of a missionary and charitable nature. After his retirement from the active ministry he conducted weekly services at Monroeville, Ind., until 1944.

He was laid to rest in Concordia Cemetery on Nov. 29, 1948, the undersigned officiating. John 11:11. F. HEIDBRINK

August W. Hoffmann, teacher emeritus (d. Oct. 20, 1948), the son of Mr. and Mrs. Michael Hoffmann, was born in Milwaukee, Wis., on April 22, 1876. After completing the elementary school, he enrolled in the Addison teachers' college of our Synod, graduating in 1896. He devoted almost fifty years of his life to teaching in parish schools of Belvidere, Freeport, and Strasburg, Ill., also in Sheboygan and Milwaukee, Wis. On April 2, 1899, he was united in marriage to Minnie Stegemann, and this union was blessed with one child.

Age and failing strength prompted him to retire in 1944, after which he made his home in East Peoria, Ill. During these past years he was a member of St. Peter's Church of that city, serving as organist and in other capacities.

The Lord, in His all-wise providence, suddenly summoned him out of this life and world on Oct. 20 at the age of 72 years. His death is mourned by his wife, one daughter, and one granddaughter.

Funeral services were conducted by the undersigned on Oct. 23, assisted by the Rev. J. Ruff. The body was laid to rest in the Lutheran Cemetery in Peoria, there to await the resurrection on the Last Day.

CARL CLABUSCH

Donald C. Kompe (d. Nov. 17, 1948), student at Concordia Seminary, St. Louis, was born May 12, 1926. Upon his graduation from Concordia Collegiate Institute, Bronxville, in 1945, he entered Concordia Seminary. Here he completed two years of study. During the current school year he was doing supply work at St. Philip's Church, Toledo, Ohio. Here he was stricken with poliomyelitis on Nov. 14 and died on Nov. 17. After a service held in Toledo on Nov. 18 the body was brought to Syracuse, N. Y. The funeral service was held at Trinity Church on Nov. 20, the pastor of the deceased, the Rev. Russell W. Harnack, delivering the sermon. Interment took place in Woodlawn Cemetery.

A memorial service was conducted for the deceased on Nov. 22 in the chapel of Concordia Seminary. Dr. L. J. Sieck delivered the sermon on John 17:24.

RUSSELL W. HARNACK

New Publications

Unless otherwise noted, all publications reviewed in the "Lutheran Witness" may be secured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

He Spake in Parables. The Bible Student, January, 1949, Walther League, 875 N. Dearborn St., Chicago 10, Ill., together with Leaders Handbook, 50 cents.

This handbook for organized Bible study offers a discussion and interpretation of twenty parables of Jesus. The parables are selected to fit the purpose of guidance for a godly life. A large number of topics for discussion are supplied to aid in a deeper understanding of the parables and another series of topics for application to the Christian life. The recent development of an organized Bible study program in our Church has emphasized the need of handbooks that will enable also an unskilled class leader or a pastor pressed for time to make the most of the hour he spends with his Bible class. The material is not divided into "lessons," but per termination at many points, each sec being supplied with a suitable clo hymn. C

Cresset. December, 1948. A Review Literature, the Arts, and Cur Events. Seventy-two pages, of w eight are pictorial. Edited by C Kretzmann and a staff of associ Walther League, 875 N. Dearborn Chicago 10, Ill. 35 cents; by year, $3.00.

This magazine originated out of a p ect of the Editorial Staff of the LUTH WITNESS calling for a column devote so-called "Best Sellers," possibly also o ions regarding current movies and o subjects related to literature and art. S it developed that space would be lac for such features in the LUTHERAN WIT we were advised to recommend this pr to the Walther League, and immedia a magazine, the *Cresset*, grew out of suggestion. From the beginning, tw years ago, a strong department of magazine has been the book-review pa concerning which it may be said wit fear of contradiction that even from technical standpoint of the review t is no better department in any conte rary magazine. The Christian reader f the news regarding recent publicat adequately presented by men, or o sionally by women, competent to judg the book in question. Especially to educated church member who ca afford to buy the current offerings of writers of fiction, poetry, travel, etc., t reviews are a means of keeping in with current offerings. Political ev and new developments in science and are discussed in special articles. G

A Child's Garden of Prayer. By H. Gockel and E. J. Saleska. Conco Publishing House, St. Louis 18, $2.00.

While this is not a book of many p yet the illustrations in a variety of co are so beautiful and appealing. prayers and Bible verses are so chosen in content and wording, the w so attractive as to make the book a precious one for children. S

Am Krankenbette. By H. M. Zorn. C cordia Publishing House, St. L Mo. 15 cents.

Here are 15 cards each containin very appropriate German prayer w the patient may use. In addition, the a short and fitting passage of Scripture a reference to a longer reading of a se tion from the Psalms. All this will p a real boon to those pastors who v visit patients who prefer the German guage. M. S. S

Partners with God. By W. J. Wern 51 pages, 8¼×5½. Order from W Werning, Lockwood, Mo. 40 cen

For once a guide to Biblical study w assumes the presence in our midst "adults well grounded in the chief trines of the Bible." Gathered under general headings as "Through the Wo "Through Church Attendance," "Thro Witnessing," "Through Sharing," and m than a hundred review questions topics for discussion, the various asp of partnership with God are very cap and interestingly developed by Pa Werning. Much of pastoral experi

Biblical study is condensed into these pages, and the purpose of giving lay well grounded in the principal teach of our Church food for thought and lance for conduct is never lost sight of. G.

Martin Luther Christmas Book. By Roland H. Bainton. The Westminster Press, Philadelphia, Pa. 76 pages. 7×10¼. $2.50, net.

Dr. R. H. Bainton of Yale has rendered an eminent service in arranging and ring a fresh, sparkling translation of ain portions of sermons Dr. Martin her preached during several Christmas sons. Volume XXII of the Weimar tion of Luther's works furnished the terial for the chapters on the Annuncia h, the Visitation, the Nativity, the pherds, Herod, the Wise Men, and the sentation. Dr. Bainton entered into the rit of Luther's thought and succeeded in ressing the Reformer's popular language an English that is equally popular, ng, and warm. Eight woodcuts from ebrated contemporaries of Dr. Martin ther accompany the introduction and h one of the several chapters. The k concludes with a new translation of om Heaven Above to Earth I Come." is whole hymn has been put into erbly simple, childlike language. Here stanza thirteen:

O dear Lord Jesus, for Your head
Now will I make the softest bed.
The chamber where this bed shall be
Is in my heart, inside of me.

This volume will be an appropriate gift a pastor, a teacher, any layman who is erested in seeing how Luther preached e Christmas message to his people.

ALEX WM. C. GUEBERT

rish Education. December, 1948. A monthly magazine published by the Board for Parish Education, Missouri Synod. $1.00 per year.

Continuing the *News Service* published ese many years by Dr. A. C. Stellhorn, is sixteen-page magazine in each issue esents up-to-date information about the rk and progress of our parish schools, r Sunday schools, and Bible study. This agazine should be in the hands of all embers of congregational school boards. r. Arthur L. Miller, Executive Secretary r the Board, is editor. G.

Music

Reviewed by Walter Wismar

Hall & McCreary Co. of Chicago have ublished many fine anthems and col ctions. Several of their latest publica ons are the work of Prof. Walter E. uszin. His new arrangements listed be w appeared previously as mixed choir umbers.

o. 2548. A Faithful Shepherd Is My Lord. By Joh. Georg Nägeli. Treble voices, SSAA. Optional a cappella. 15 cents.

A melody as simple as a folksong and pastorale-like character, arranged for ur-part treble voices. The words are ased on the Twenty-Third Psalm. The ort and easy composition will be suitable r many a service and occasion.

No. 2549. O Jesus, Grant Me Hope and Comfort. By Joh. Wolfgang Franck. Treble voices, SSAA. Optional a cappella. 15 cents.

No. 3507. O Jesus, Grant Me Hope and Comfort. By Joh. Wolfgang Franck. Male voices, TTBB. Optional a cappella. 15 cents.

This chorus has been arranged for four-part treble and four-part male voices. Easy to learn, the melodies of Franck have a strength and purity that make them appropriate for any setting or service.

The translations as well as the arrangements of the above numbers were made by Prof. Buszin.

Miscellaneous

Ordinations and Installations

(Authorized by the Proper Officials)

CANDIDATES

Ordained and Installed:

Napier, Carl, Jr., as assistant pastor in St. Luke's Congregation, St. Louis, Mo., by Clarence Peters, Dec. 1.

Rubke, Walter, in Holy Cross Congregation, Portland, Oreg., by Edward May, 1. Adv. Sun., Nov. 28.

Schweder, Karl John, in Salem Church, St. Louis, Mo., as Pastor of Christ Memorial Congregation, Affton, St. Louis, Mo., by Theo. Gerken, 26. Sun. p. Tr., Nov. 21.

PASTORS

Commissioned:

Knight, Lawson F., in St. Matthew's Church, Miami, Fla., as missionary in Miami, Fla., by Pres. C. F. Kellermann, 26. Sun. p. Tr., Nov. 21.

Schulz, Albert J., in Trinity Congregation, Orlando, Fla., as missionary in Florida, by A. H. D. Besalski, 26. Sun. p. Tr., Nov. 21.

Installed:

Behnke, G. E., in Mt. Calvary Congregation, Janesville, Wis., by E. A. L. Treu and in Immanuel Congregation, Hanover, Wis., by Ernst F. Werfelmann, 26. Sun. p. Tr., Nov. 21.

Birner, Charles, in St. John's Congregation, Hinton, Okla., by A. C. Dubberstein, 20. Sun. p. Tr., Oct. 10.

Buss, Walter E., as assistant pastor in Trinity Congregation, Grand Island, Nebr., by O. A. Graebner, 26. Sun. p. Tr., Nov. 21.

Dorn, O. H., in Zion Congregation, Crown, Minn., by Erwin E. Schroeder, 26. Sun. p. Tr., Nov. 21.

Droegemueller, I. T., in Trinity Congregation, West Chicago, Ill., by H. H. Tessmann, 25. Sun. p. Tr., Nov. 14.

Heck, Donald E., in St. John's Congregation, near Crete, Nebr., by O. R. Heinitz, 1. Adv. Sun., Nov. 28.

Heinicke, Edw. F., in St. Paul's Congregation, Waterloo, Iowa, by W. D. Oetting, 1. Adv. Sun., Nov. 28.

Jahsmann, Allan Hart, in St. Stephen's Church, St. Louis, Mo., as associate editor of Sunday school literature by Prof. Paul M. Bretscher, 24. Sun. p. Tr., Nov. 7.

Kaul, Arthur O., in St. John's Congregation, Kampsville, Ill., by H. J. Witzgall, 25. Sun. p. Tr., Nov. 14.

Kramer, Clarence A., in St. Paul's Congregation, Hillpoint, Wis., by Martin H. Mueller, Sr., 1. Adv. Sun., Nov. 28.

Kuecker, Arthur G., in St. John's Congregation, Farley, Mo., by W. L. Westermann, 1. Adv. Sun., Nov. 28.

Larson, L. R., in Redeemer Congregation, Saginaw, Mich., by Aug. F. Bernthal, 26. Sun. p. Tr., Nov. 21.

Martens, Theodore D., as Executive Secretary of the Family Worship Hour, Chicago, Ill., by Theo. F. Nickel, 18. Sun. p. Tr., Sept. 26.

Mayer, Martin E., in Bethlehem Congregation, Denver (Lakewood), Colo., by Ray H. Beins, 2. Adv. Sun., Dec. 5.

Meyer, Victor G., in Trinity Congregation, Salina, Kans., by O. A. Bohnert, 2. Adv. Sun., Dec. 5.

Moelter, Raymond G., in Trinity Congregation, Swissvale, Pa., by Aug. F. Brunn, 1. Adv. Sun., Nov. 28.

Paul, Erwin L., in St. John's Congregation, Forest Park, Ill., by Dr. E. W. Koehler, 2. Sun. p. Tr., Dec. 5.

Pebler, William K. M., in St. Paul's Congregation, Venango, Nebr., by A. P. Bruenger, 25. Sun. p. Tr., Nov. 14.

Riemer, Elvin J., in St. John's Congregation, Youngstown, N. Y., by Carl W. Oldach, 1. Adv. Sun., Nov. 28.

Rothe, F. O., in St. Paul's Congregation, Antonia, Mo., by O. Heimsoth, 26. Sun. p. Tr., Nov. 21.

Scheuermann, C. A., in Trinity Congregation, Erie, Pa., by Pres. C. A. Behnke,, 26. Sun. p. Tr., Nov. 21.

Schneider, Martin A., in St. Luke's Congregation, near Hilbert, Wis., by G. W. Zuberbier and in St. Peter's Congregation, Hilbert, Wis., by G. F. Barthel, 2. Adv. Sun., Dec. 5.

Schulz, Harold, in St. Michael's Congregation, Portland, Oreg., by Wm. H. Hillmer, 26. Sun. p. Tr., Nov. 21.

Strickert, A. H., in St. Paul's Congregation, Hillsdale, Mich., by O. M. Riedel, 2. Adv. Sun., Dec. 5.

Thalacker, Chester L., in St. Thomas and St. Peter's Congregation, Detroit, Mich., by H. J. Riethmeier, 26. Sun. p. Tr., Nov. 21.

Voss, Theophil H., in Guardian Congregation, Cherry Hill, Dearborn, Mich., by Emil H. Voss, 26. Sun. p. Tr., Nov. 21.

Witzgall, Herman J., in Faith Congregation, Jerseyville, Ill., by Arthur O. Kaul, 24. Sun. p. Tr., Nov. 7.

Wudy, Robert O., in St. Paul's Congregation, Ontonagon, Mich., by A. C. Hellert, 25. Sun. p. Tr., Nov. 14.

Zagel, Richard, in Calvary Congregation, Milton, Oreg., by Elmer E. Streufert, 26. Sun. p. Tr., Nov. 21.

TEACHERS

Burger, H. Eugene, in St. Paul's Congregation, Ft. Wayne, Ind., by Paul F. Miller, 17. Sun. p. Tr., Sept. 19.

Schultz, Clarence E., in First Congregation, Glencoe, Minn., by Alf. R. Streufert, 12. Sun. p. Tr., Aug. 15.

Unrath, E., in St. Paul's Congregation, Decatur, Ill., by Alvin W. Mueller, 14. Sun. p. Tr., Aug. 29.

Cornerstone Laying

Atchison, Kans. Trinity Congregation (Edw. Hauer), for a new church, 22. S. p. Tr., Oct. 24.

Blairstown, Iowa. Grace Congregation (W. C. Stoll), for a new church, 24. S. p. Tr., Nov. 7.

Clayton, S. Dak. St. Peter's Congregation (Albert G. Palechek), for a new church, 23. Sun. p. Tr., Oct. 31.

El Dorado, Ark. Our Savior Congregation (Wesley J. Kuhn), for a new church, 23. Sun. p. Tr., Oct. 31.

Garden City, Kans. Trinity Congregation (O. W. Meyer), for a new church, 1. Adv. Sun., Nov. 28.

Gettysburg, S. Dak. Emmanuel Congregation (Orlett D. Brack), for a new church, 1. Adv. Sun., Nov. 28.

Glenwood, Iowa. Trinity Congregation (W. A. Steil), for a new church, 24. S. p. Tr., Nov. 7.

Rochester, Mich. St. John's Congregation (Walter C. Gerken), for a new church and school, 24. S. p. Tr., Nov. 7.

Rupert, Idaho. Trinity Congregation (J. Westendorf), for a new church, 1. Adv. Sun., Nov. 28.

State Center, Iowa (4 N). St. John's Congregation (Geo. H. Perlich), for a new church and school on Thanksgiving Day, Nov. 25.

Dedications

Austin, Tex. The new school of Grace Congregation (Paul G. Strickert), 24. Sun. p. Tr., Nov. 7.

Battle Creek, Iowa. The new organ of St. Paul's Congregation (Paul Friedrich), 21. Sun. p. Tr., Oct. 17.

Benson, Minn. The new parsonage of St. Mark's Congregation (Erwin E. Vaudt), 2. Adv. Sun., Dec. 5.

Carrollton, Ill. The new church and organ of the Mission Congregation (Arthur O. Kaul), 26. Sun. p. Tr., Nov. 21.

Cleveland (Parma), Ohio. The new parsonage of Bethany Congregation (Oscar C. Klemp), 25. Sun. p. Tr., Nov. 14.

Friona, Tex. (21 NW). The new parish house of Immanuel Congregation (Edmund W. Lichtsinn), Thanksgiving Day, Nov. 25.

Hastings, Mich. The new church of Grace Congregation (P. H. Trinklein), 26. Sun. p. Tr., Nov. 21.

Hubbard, Iowa. The new pipe organ of St. John's Congregation (Geo. H. Perlich, vacancy pastor), Thanksgiving Day, Nov. 25.

Indianapolis, Ind. The new church of Our Savior Congregation (F. S. Falkenroth), 19. Sun. p. Tr., Oct. 3.

FINANCIAL REPORT

Receipts, February 1, 1948, to November 30, 1948

Districts	Budget Accounts
1. Alberta and British Columbia	$ 6,658.55
2. Argentina	62.00
3. Atlantic	47,584.27
4. Brazil	
5. California and Nevada	10,485.10
6. Central	260,737.92
7. Central Illinois	99,275.07
8. Colorado	12,467.57
9. Eastern	56,823.07
10. English	116,004.67
11. Florida-Georgia	3,497.91
12. Iowa East	39,000.00
13. Iowa West	112,381.54
14. Kansas	55,180.02
15. Manitoba and Saskatchewan	2,357.42
16. Michigan	211,134.07
17. Minnesota	148,277.48
18. Montana	4,461.99
19. North Dakota	17,587.86
20. North Wisconsin	96,698.79
21. Northern Illinois	225,785.92
22. Northern Nebraska	33,585.07
23. Oklahoma	8,669.47
24. Ontario	16,152.28
25. Oregon and Washington	19,671.5
26. South Dakota	13,588.0
27. South Wisconsin	161,823.2
28. Southeastern	17,357.9
29. Southern	9,842.7
30. Southern California	15,050.7
31. Southern Illinois	57,417.7
32. Southern Nebraska	46,090.6
33. Texas	34,205.2
34. Western	211,179.9
Total from Districts	$2,171,095.9
From L. L. L. Endowment Fund	31,324.5
From Other Sources	9,188.8
GRAND TOTAL	$2,211,609.3

OPERATING STATEMENT

	1947	1948
Budget Requirements, 2/1 to 11/30	$2,416,666.67	$3,000,000.0
Budget Receipts, 2/1 to 11/30	2,040,819.99	2,211,609.3
Operating Deficit, 2/1 to 11/30	$ 375,846.68	$ 788,390.6

THEO. W. ECKHART, *Assistant Treasurer*

Lakefield, Minn. The new school of St. Paul's Congregation (Theo. Krenzke), 1. Adv. Sun., Nov. 28.

Leavenworth, Kans. The new organ of St. Paul's Congregation (W. H. Jurgens), 23. Sun. p. Tr., Oct. 31.

Medford, Wis. The new parsonage of Trinity Congregation (C. F. Luedtke), 26. Sun. p. Tr., Nov. 21.

Mokena, Ill. The new pipe organ of Immanuel Congregation (A. W. Gode), 26. Sun. p. Tr., Nov. 21.

New Salem, N. Dak. The new church of Zion Congregation (H. Bruss), 1. Adv. Sun., Nov. 28.

Okarche, Okla. The new school of St. John's Congregation (Paul Hoyer), 23. Sun. p. Tr., Oct. 31.

Porterville, Calif. The new church of First Lutheran Church (E. P. Leising), 16. Sun. p. Tr., Sept. 12.

Raymondville, Tex. The new church of Mt. Calvary Congregation (J. Arthur Rebber), 20. Sun. p. Tr., Oct. 10.

Red Bluff, Calif. The new chapel and parsonage of St. Paul's Congregation (Harold Dorn), 17. Sun. p. Tr., Sept. 19.

Waco, Tex. The new organ of St. Mark's Congregation (E. A. Heckmann), 26. Sun. p. Tr., Nov. 21.

Anniversaries

Auburn, Iowa. Zion Congregation (E. A. Fritz), the 75th, on July 28, 18. S. p. Tr., Sept. 26, and 22. S. p. Tr., Oct. 24.

Birnamwood, Wis. St. Paul's Congregation (F. W. Droegemueller), the 50th, 24. S. p. Tr., Nov. 7.

Kinde, Mich. St. Peter's Congregation (Edwin H. Roehrs), the 75th, 24. S. p. Tr., Nov. 7.

Monroe, Mich. Holy Ghost Congregation (John M. Hieber), the 75th, 26. Sun. p. Tr., Nov. 21.

New York, N. Y. Metropolitan Lutheran Inner Mission Society (W. M. Stieve), the 25th, 25. Sun. p. Tr., Nov. 14.

Pevely, Mo., 2 N. Immanuel Congregation (W. B. Streufert), the 75th, 12. S. p. Tr., Sept. 26.

Announcements

Pastor H. Hardt of Hay Creek, Minn., has been appointed Visitor of the 1st Circuit of Southeast Conference in the place of Pastor A. Deye, who has accepted a call to St. Paul, Minn. — H. A. GAMBER, *President of the Minnesota District.*

Pastor H. J. Malotky of Mora, Minn., has been appointed Visitor of the 2d Circuit of North Minnetonka Conference in the place of Pastor C. M. Steging, who has accepted a call to the North Nebraska District.

Available

A two-manual Estey *reed organ* with pedals, approximately 6′ 8″ wide and 9′ 10″ high. Dummy pipes and entire case like new. Latest type of blower and fifteen pull-out stops. If interested, write to REV. M. SCHAEFER, 3558 S. Jefferson Ave., St. Louis 18, Mo.

Election Result

Prof. George J. Beto has been elected to the presidency of Lutheran Concordia College in Austin, Tex. — F. H. STELZER, *Secretary, Board of Electors.*

Lost Persons

Please report information regarding Berta Leu (age 60); Mrs. Adelheid Beesmann, nee Buck, widow (age 81); and Minette Simon, nee Feldmann or Teilmann (age 68), to T. F. DESMOND, American Red Cross, St. Louis Chapter.

Old Books

Send list of old books you have to the Concordia Seminary Auction Company. Books are sold to students here and sender of books receives 75 per cent of the proceeds. — VERN ALBRECHT, Concordia Seminary Auction Co. (G-16), 801 De Mun Ave., St. Louis 5, Mo.

Changes of Address

Pastors

Behnke, Gordon, 1532 Carrington St., Janesville, Wis.
Beltz, Eugene, 2392 Noble Rd., Cleveland Heights, Ohio.
Braem, Theo. A., Box 242, Hackensack, Minn.
Braner, Peter, R. 2, Riesel, Tex.
Brauer, Paul, 1231 Jessie St., St. Paul 1, Minn.
Bredehoeft, John, 507 E. 19th St., Falls City, Nebr.
Bretscher, Paul G., 1425 Alvar St., New Orleans 17, La.
Burce, Willard, Yaramunda — via Wabag, C. H. D. — via Lae, New Guinea.
Chambers, John W., 217 S. Meadors, Sidney, Mont.
Drevlow, A. A., R. F. D., Ada, Minn.
Faszholz, O. W., Corning, Mo.
Haentzschel, Prof. Ad., 506 Freeman St., Valparaiso, Ind.
Haerther, M. J., Cavalier, N. Dak.
Handrich, H., *em.*, 1234 Alabama Ave., Sheboygan, Wis.
Hintze, Otto, Yaramunda — via Wabag, C. H. D. — via Lae, New Guinea.
Jensen, William, Sunset Ave., R. F. D., Burlington, Vt.
Keller, O. C. J., R. 2, Jetmore, Kans.
Koch, Geo. A., 409 E. Main St., Washington, Iowa.
Kramer, C. A., R. 1, Hill Point, Wis.
Lange, Prof. F., Libertad 1660, Jose Leon Suarez, F. C. C. A., Argentina.
Menzel, W. E., Jr., c/o Rev. M. L. Steup, 78 Lawler St., Holyoke, Mass.
Meyer, Victor G., 409 W. Crawford, Salina, Kans.
Moelter, Raymond G., 7938 Graff Ave., Pittsburgh 18, Pa.
Moll, P. M., Brussels, Ill.
Pranschke, L. F., 115 S. Niles St., Paw Paw, Mich.
Ryding, Eugene, 100 Union Lake Rd., R. 8, Pontiac, Mich.
Scheuerman, C. A., 328 W. 11th St., Erie, Pa.
Schneider, Martin A., Hilbert, Wis.
Schroeder, Geo. E., *em.*, West Lorne, Ont., Can.
Sedory, E. J., 703 S. Oak Ave., Ada, Okla.
Streufert, H. C., 810 S. 11th St., Sunnyside, Wash.
Strickert, Arthur, 125 S. West, Hillsdale, Mich.
Uhlig, Walter D., 21227 Blackmar. Van Dyke, Mich.
Wenger, William A., 7513 W. Main, Belleville, Ill.
Wetzstein, W. H., 313 N. First, Vandalia, Ill.
Widman, E. H., 1365 First Ave., S. W., Cedar Rapids, Iowa.
Wiebel, Edwin H., 200 Ninth Ave., N., Buhl, Idaho.
Zeile, Walter L., Box 101, Davison, Mich.

Teachers

Krueger, Edward F., 2713½ S. Lafayette St., Fort Wayne, Ind.
Mueller, Martin B., 1201 Melbourne, Houston 9, Tex.
Richter, Walter G., 8003 Clark Ave., Cleveland 2, Ohio.
Schuricht, Edward, *em.*, 3809 W. 216th Pl., Matteson, Ill.

THE LUTHERAN WITNESS

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All church news should be sent to Prof. George V. Schick, 801 De Mun Ave., St. Louis 5, Mo.

All obituaries should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

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